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The Non-Subscribing Presbyterian

No. 371. AUGUST, 1937.

HEALTHINESS. HAPPINESS. HELPFULNESS.

"Holiness unto the Lord."—ZECH. XIV. 20.

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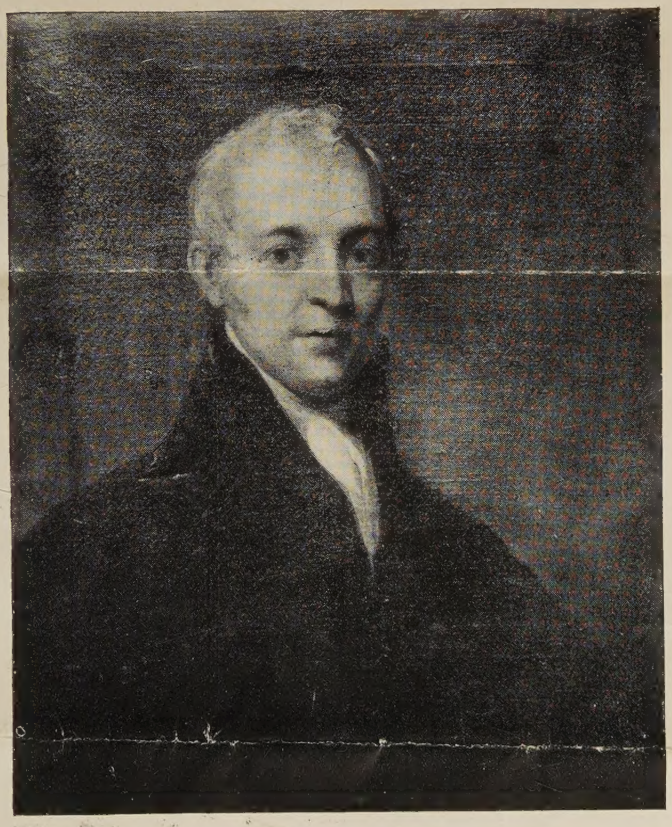
UNIVERSITY OF ... FOR THE MINISTRY ... SCHOOL Berkeley California



REV. JAMES ARMSTRONG, M.A., MINISTER STRAND STREET CHURCH, DUBLIN, 1806–1839.

From a Portrait painted by Thos. Robertson. *By courtesy of Mr. Shannon Milling.*

NOTES AND NEWS.

Manchester College, Oxford, will possess the honour this month of having within its precincts the International Congress of Free Christians and Other Religious Liberals, the proceedings of which will be opened by the Rev. Dr. Alfred Hall, well known and very dear to some of us. That there should be such a Congress at all is a stupendous thing. It stands as an emblem of that mighty Life Force which is behind Evolution. It expresses the Religion of Evolution, mightily and sweetly ordering all things, for it is all inclusive and transcendent, the Wisdom of God.

* * *

At the Synod in June, a proposal was made that an invitation be sent to the General Assembly in England to visit Ireland in 1939. Certainly such an occasion would mean not only a valuable stimulus to the Non-Subscribing Church, but also to the religious life of Ireland as a whole, for to the intense and deeply rooted devotion in this country needs to be added the freshening breath of Religious Liberalism, to save it from settling into intolerance and bigotry. But the occasion would mean spending a lot of money!

* * *

The Rev. J. H. Rossington many years ago, speakiing at a public meeting in the Central Hall, on the occasion of a Synod, remarked that "We were singularly lacking in the Church idea." The same remark had been made in another quarter concerning the congregations in England. Whatever may be the precise meaning underlying such a statement, it must be admitted that the Intellect which among us takes prior place to Emotion, being essentially analytical, tends to separation and to strong individualism, and consequently organisation, necessary to make a strong unified denomination to stand before the world, is scarcely possible. Traditions, Church-courts, Codes of Discipline and what not are apt to be pushed into the background, and even the difference between religion and theology becomes forgotten. The Divine Wisdom, one of the potent expressions of which is the International Congress, with its growing mutual understanding between religions and nations, comes by helpfulness and not by antagonisms, and then follow the happiness and healthiness which should be unclouded in this great holiday month of the year.

* * *

Greetings are reaching us from Sweden, Japan, India, and all parts of the world. For these we are grateful.

* * *

Our denomination enters on a new era under its new Moderator, The Right Rev. E. Savel Hicks, of Dublin. A leader of great aptitude, his year of office should, North and South, unite us in peace, love and harmony. So mote it be!

* * *

On the front page this month we publish a portrait of the Rev. James Armstrong, M.A., Minister 1806-1839 of Strand Street Church, Dublin (now Stephen's Green Congregation). Born at Ballinahinch, Co. Down, educated at Rademon, in the Academy conducted by the Rev. Moses Neilson, D.D., assisted by his son, Rev. W. Neilson, D.D., who later was Professor of Greek and Classical Head Master of the Royal Belfast Academical Institution. James Armstrong took his Arts degree at Edinburgh University, and later attended Dublin University. Ordained in 1806 as colleague of Rev. Dr. Moody, who died in 1813. Rev. Armstrong's forefathers were strict Presbyterians, some of them suffered persecution in the reign of Charles II. He was particularly proud of his descent from John Livingston, who came to Killinchy in May, 1643. His great-grandfather, David White of Raleagh, was attainted in 1689 by the Parliament of James II. for his resolute adherence to the cause of civil and religious liberty. His maternal grandfather, Rev. John Strong, was Minister at Ballinahinch, 1744-1780.

* * *

This picture is from a portrait painted by Thomas Robertson. In the Belfast Harbour Office is a picture painted by Robertson, 1807, of a group of prominent citizens. Rev. Armstrong is one of these. Original background Donegall Place altered to an imaginary one, as the painter considered he was not properly supported locally.

* * *

The *Speculative Mason* states that the Coronation was "a wonderful religious ceremony of great beauty and significance, whereby the King is consecrated to his duties as Ruler. . . . . It represents *in excelso* a Masonic Installation, which is a minor ceremony on a much lower level, of a similar consecration of a ruler with similar duties of ruling. . . . Freemasons familiar with installations in various grades can themselves draw the parallel and will be struck by the resem-

blance, even to the final allegiance and acclamation." The statement was made elsewhere that the basis of the ceremony was that of the consecration of a bishop. That being so, it affords striking evidence of the unity of the roots of ritual in Church and Masonry, which formed part of the Ancient Mysteries; the restoration of which is regarded as an accomplishment worthy of endeavonr as a means of reviving and purifying the religions of the world.

* * *

What will be the condition of religion fifty years hence?

* * *

It is sad reading that in Abyssinia, as a "reprisal" for an attempt upon the life of the invaders' chief official in Addis Ababa many thousands of men, women and children, who had nothing whatever to do with the attempt, were indiscriminately butchered by gangs of Blackshirts and workmen deliberately let loose for the purpose.

* * *

Communication received from R.M. with reference to demonstration against the sentence imposed on Rev. Dr. Johnstone for contempt of court. We are aware that there is strong feeling both for and against, but consider it undesirable to open our columns to criticism of the administration of the law. As much principle may have been manifested in keeping away from the Assembly Hall as in others taking part.—[ED. N.S.P.]

* * *

GENERAL PURPOSES COMMITTEE.—The minute book of 1910-1923 has gone astray. Does anybody know anything about it?

* * *

September, 1937, number published August 28th. Copy sent in before August 21st will be received by Rev. J. Barron, Ballywalter, Co. Down.

* * *

SUBSIDY FUND.—Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

* * *

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

"Confine your own judgment to yourself, where there is some chance of making it useful instead of mischievous."

CHANNING HOUSE SCHOOL.

The report of the Head Mistress to the Governors, 1936-7, is well worth studying and is an admirable record. Events include the foundation of the Frances Power Cobbe Memorial Scholarship, Old Girls' successes, examinations, lectures, excursions, entertainments, competitions, games and tournaments, decorations and new furnishings of the school. There is a long list of high honours obtained by Old Girls in universities and professional training. Within the school itself, in the London General School Examination all candidates were successful. The report is too long to summarise in any detail; but the school deserves to be well known and pupils are to be congratulated on their good fortune in belonging to such a school; it makes one want to come back again, and begin life afresh.

SAYINGS OF THE PIONEERS.

ON PRESBYTERIANISM.

"To our genuine free Presbyterianism I cling with unalterable fidelity, as that system of Church Government which best secures the rights and liberties of both ministers and people. If any do not like it they may leave it, but it is thoroughly dishonest to enjoy its large advantages whilst basely labouring to trample on its principles and usages."

ON NON-DOCTRINAL TEACHING.

"It is no wonder we are losing members, for the young hear no doctrine and are taught none—so that when they grow up a little the first person sufficiently interested in religion has the power to lead them into other folds."—Henry Montgomery (letter to J. J. Taylor, 1861).

ON THE CHAIRMANSHIP QUESTION.

"I took the chair at the meeting (Holywood Session and Committee). I was justified in taking it, and I was bound to take it."—Rev. C. J. McAlester, Report to the Presbytery of Antrim, 1861.

In view of certain discussions in our Church the above statements of its leaders in days gone by are certainly interesting.

UBIQUE.

THE DIVINE WISDOM.

"The wrath of man worketh not the righteousness of God."—James I. 19.

REPORTS.

Templepatrick—At a successful Floral Service on Sunday, June 27th, a large congregation assembled and over-flowed into the gallery. A fine array of flowers was arranged with much taste and the bright service was commended by many visitors from neighbouring churches. Features of interest included the organ music of Mr. W. Livingstone, Dunadry, a fine young musician of brilliant promise, and the singing of Miss Helen Peaston who rendered Verdant Meadows (Handel) and Thanks be to God (Dickson) with artistry and feeling. The minister preached an appropriate sermon.

* * *

Killinchy—His many friends will be pleased to know that Mr. John Morrow, the third son of Mr. John Morrow of Ballymorran, Killinchy, has passed his final examination as a Chartered Accountant. It is good news that he has passed his final examination as the second in Ireland.

* * *

All Souls' Belfast—Treasure Hunt took place on Wednesday, June 23rd. A most enjoyable evening was spent, thirty-two people taking part. The "clues" took the party round Strangford Lough. A dance followed afterwards, ladies of the congregation providing refreshments. Prizes were donated also, in connection with the Treasure Hunt, of which another is being organised in September. (Calendar)

* * *

Clough—The hundredth anniversary of the opening of Clough Non-Subscribing Presbyterian Church was commemorated by over-flowing congregations. Rev. A. L. Agnew, D.D., of Belfast officiated in the morning, and Rev. J. Dare Davies of Moneyrea, in the evening. Mrs. Murphy, of Belfast, was soloist, and Miss Murphy accompanist.

Rev. James Shaw Brown, pastor loci, in an introductory statement, without any desire to revive passion or prejudice, recalled the dispute of a little over 100 years ago on the issue that every Presbyterian minister and elder should be compelled to subscribe to the Westminister Confession of Faith. It is out of the clash of arms that freedom is won; it is out of the conflict of ideas that truth is born. They ignore also the fact that beneath and beyond the outward division there is an invisible and an interior unity among good men in all the Churches which is the soul of Christianity. It has been my lot to live most of my life outside of Ireland, and I can easily understand the Englishman who knows Ireland only from the sensational press or from a tour on certain days of the year coming to the conclusion that even with its unspoilt beauty and splendid roads the Emerald Isle would be an unhealthy country to live in. But I frankly acknowledge that in the County Down I have found as much friendliness and consideration from the individual members of other Churches, Catholic and Protestant, as anywhere in the British Empire.

* * *

Ballycarry—An interesting Service was held in the Presbyterian Church, Ballycarry, on Sunday, June 27th, when the Local Company of Girl Guides were presented with their colours. There was a crowded congregation, the preacher was the Rev. W. G. Marsden. The Annual Sunday School Outing was held on Saturday the 3rd of July. Despite unpleasant weather, the children and young people of the congregation accompanied by the members of the Choir, spent a most enjoyable time at Bellevue.

* * *

Moneyrea—The Sunday School Anniversary Services were held on Sunday, June 27th. The Rev. J. J. Magill, B.A., who officiated in the morning, gave an excellent address which impressed both young and old. The evening service was conducted by the Rev. J. D. Davies. Both morning and evening hymns and choruses were sung by the junior and senior classes with Marie Bailie as soloist, all of whom had been trained by Mrs. McCartney, the organist.

The annual excursion of the Sunday School took place on Saturday, July 3rd, when the scholars were taken to Newcastle by buses. In spite of a very wet morning, the buses were filled to their utmost capacity. On approaching Newcastle the weather improved and the rain stopped. The children spent a very happy afternoon on the shore and promenade, and going round the shops. The party left Newcastle at 8 p.m. for home, the children singing lustily all the way, having thoroughly enjoyed their day. The arrangements were ably carried out by Miss Kennedy, the Sunday School Secretary and Treasurer.

* * *

Mountpottinger—The Annual Floral Services were held on Sunday, June 13th, when the Church was most tastefully decorated by the members of the Women's League aided by a few members of the Congregation.

The morning Service was conducted by Rev. A. L. Agnew, B.A. D.D., whilst in the evening Rev. Howard Payne, officiated.

Congregations were good, but especially so in the evening when Miss Adelaide Beattie had arranged a special Musical Service which was much appreciated by those present. As Soloists she had secured Miss Wortley (Whitehead), Miss Nellie McCullough and Mr. N. Hawkins. Three of the boys from the Belfast Cathedral Choir also helped and formed part of a Quartette. Special rehearsal by Miss Beattie of the Sunday School children showed its value by the manner in which they rendered two short Anthems. A note of novelty was struck when James McIlwrath and Lewis Watters read the First and Second Lessons respectively, this being the first occasion on which elder Scholars of the School have essayed such a task.

The Sunday School Excursion took place on June 19th, Helen's Bay being revisited after a number of years. At the outset the weather conditions were not all that could have been desired, but later in the afternoon the sun shone and quite restored the good spirits of the party. Through the generosity of members of the Congregation a number of prizes for running, jumping, etc., had been provided and there were some close contests. Mr. Lewis Watters deserves the thanks of all present for the work he put in at these events and again after tea when ball games were played in the garden attached to the Hotel where the party enjoyed a most excellent tea.

* * *

Killinchy—To raise funds for the decoration of the Meeting House and for other necessary work a Sale of Work was held in the Bishop Hall on Saturday, June 19th. The Sale was well worth while if only for the evidence it afforded of the very friendly spirit that prevails between the members of the different churches in the Killinchy area. Our own members were assisted by members of the other churches who gave time and encouragement and many gifts, and came in great numbers to the Sale itself. The opening ceremony was performed by Mrs. Henderson of Holywood, before a large gathering, with W. S. Baxter, Esq., of Dromore in the chair, supported by the Revs. J. J. Magill, J. G. Davies, J. A. Williams and the minister, the Rev. D. J. Williams. Mrs. Henderson expressed her pleasure at being present, and her deep sense of responsibility not only to her own but to the other churches connected with our body. She congratulated the Killinchy congregation on the excellence and quantity of the goods displayed, and declaring the Sale open wished it every success. Mr. Baxter said that having visited several other of our churches in this area he was glad to have the opportunity of coming to Killinchy and taking the chair for Mrs. Henderson. A very hearty vote of thanks was proposed to the opener and chairman on the motion of the Rev. J. A. Williams seconded by Mr. F. J. Orr. The stalls were well patronised, games were played, many teas were consumed and by the end of the day Mrs. Bishop and her excellent band of workers had the great satisfaction of knowing that at least £100 had been gained. Further sums which have come in since make it certain that by the kindness and hard work of all concerned the church will benefit by about £130.

The Anniversary of the Sunday School was held on Sunday, June 20th, 1937, when the preacher at the morning and evening services was a former scholar of the School, the Rev. J. A. Williams of High Pavement Chapel, Nottingham. At the morning service taking as his text John 14 : 6 "I am the way, the truth and the life," Mr. Williams showed that our interest is first and foremost in something that lives and only secondary in the theory about the thing that lives. We are interested in people doing things, in the baby growing and learning, the workman digging a hole, men sailing a boat, that Jesus knew this and directed his disciples attention not to a dogma or theory, or a fact, but to himself as a living embodiment of the divine way, truth and life. The Sunday School he said is a living thing ; not a theory, an institution or a cause so much as a free association of those who are bound together by sympathy and understanding and need of Christ's life and work. Taking an illustration from Mark Twain's Huckleberry Finn where Huck lost interest in "Moses and the Bulrushers" when he found that "Moses had been dead a considerable long time," he showed that we must find our religion first of all in the life around us before we proceed to discuss theology. Beauty, love, truth, goodness must be appreciated first of all as qualities of living things before they are separated from life and become the object of a statement or creed. Religion arises out of active human life and is the finer appreciation of the nature and destiny of the human soul. In the evening Mr. Williams reminded the congregation that it would soon be 100 years since the present Meeting House was built, nine years after

the accession of Queen Victoria and almost at the beginning of the great Victorian era of material and scientific progress. So much material advance had been made for the welfare and betterment of the people that it had been assumed that man requires nothing more than an increase in material welfare. But man is something more than the machine he invents and he requires an inner source of strength as well as outword defence. We are substituting machines for personal effort and public laws for personal rightenousness. We must not, said the preacher, build walls along all the paths to spoil the view because someone might walk on the grass, we must train ourselves to walk on the paths and do no damage for that is what Jesus urged us to do. The Sunday School's work has no substitute for it is only when the young mind has been trained to worship that it is fully conscious of its duty and nature and destiny. The collections were in aid of the Sunday School and on July 3rd, the School held its annual outing.

* * *

Glenarm—The announcement was made in Belfast papers of July 19th and 20th, that the Rev. P. M. Lee, minister of the Glenarm Congregation has intimated his intention to retire from active service on the 1st October next, owing to failing health.

OBITUARY.

Mr. William Killips Graham.

It is with deep regret we announce the the death of Mr. William Killips Graham, whose interment took place at Holywood on Saturday, 10th July. He was a lifelong member of the Holywood Congregation and served on the Committee for upwards of 30 years. He was most regular and punctual in his attendance at all Services, and his place will be hard to fill. Rev. W. Howard Payne very kindly officiated owing to Rev. E. Lockett being on holiday.

Emily Frances Campbell.

We regret to record the death of Emily Frances Campbell, widow of Sir John Campbell, M.A., M.D., F.R.C.S., (England), which occured at her late residence "Culloden," Craigavad, Holywood, on May 20th last, after a long illness. Like her late husband, she was a child of the Manse, for while Sir John who was one of the most devoted, honoured and trusted leaders of our Non-Subscribing Presbyterian Church, came of an esteemed line of ministers at Templepatrick. Lady Campbell was the daughter of a Presbyterian Minister at Tralee, County Kerry. Moreover while she married a doctor and surgeon who won for himself a more than Irish reputation, she herself, after successful University careers in Belfast, Edinburgh and Glasgow became a medical doctor and was in practice in Belfast at the time of her marriage. She was therefore well qualified to be a true help-mate to her husband, and among the many charitable activites which she served. She took special interest in the work of the Samaritan Hospital for Women in Belfast, of which Sir John Campbell was for many years the honorary Surgeon. Lady Campbell took a real interest in the work of the Holywood Congregation, and when her health permitted helped in many ways. She leaves two sons to mourn the loss of a good mother. Her body was laid to rest with her husband's in the old Burial Ground, Templepatrick. The Service at the house was conducted by Revs. E. Lockett and John Keers and at the graveside by Rev. Alfred Turner.

Mr. John Drennan Andrews.

We regret to record the death of Mr. J. D. Andrews, who passed away after a long illness, at the residence of his mother, Maghermore, Comber, on Monday, July 5th. Mr. Andrews was the eldest son of the late Mr. John Andrews, J.P., and of Mrs. Andrews, Comber. He received his education at the Royal Academical Institution, Belfast. On medical grounds he was unable to enter the army when the War broke out in 1914, but during the period of the war he worked at the manufacture of munitions at Messrs James Mackie & Sons, Ltd., Belfast. After the war he served with efficiency and enthusiasm in the "B" Special Constabulary. In politics he was a staunch Unionist. Throughout his life Mr. Andrews was a faithful and loyal member of the Non-Subscribing Presbyterian Church, Comber, and served on the General Committee of the Church for many years, and on occasion had filledthe important office of elder. Mr. Andrews was a warm supporter of all healthy sport and was a member of the North Down Cricket and Hockey Clubs. He was in the true sense, a gentleman—to know him was to respect him. His friendship was sincere and guinine—he was true and honourable in all his words and ways. He loved his native land and the welfare of Comber and its people was very near his heart. He rejoiced in every item of good

news regarding any of his fellow-townsmen—and it gladdened his heart to hear of its boys and girls—its men and women, doing well at home and abroad.

Mr. Andrews was a devoted son and brother—our tender sympathy is extended to his aged and beloved mother, now in her ninety-third year, and to his brother and sisters in their very sad bereavement and loss. May the comfort and strength of our Father in Heaven sustain them in their grief.

We bid a friend beloved farewell—until we meet again in a Realm beyond the trouble and tumult of this world—where the skies are fair, and the peace and love of God are over all—"Where Christ doth rule."

TEMPERANCE NOTES.

The expenditure on alcoholic drinks during the year 1936 amounted to two hnndred and forty-six and a quarter millions of pounds, an increase of eight and a half million of pounds over the year 1935. The amount has been growing steadily since 1932, when the price of beer was reduced. These figures apply to Great Britain. In Northern Ireland about three millions of pounds were spent on similar beverages. This works out at a smaller sum per head than the expenditure for a like purpose in any other part of the United Kingdom. We can, therefore, claim to be a sober people in this Province. But even here drunkenness is not unknown. Too many people still find the craving for alcohol too strong for them. The strain of modern life is severe, and the feeling of well-being is temporarily induced by a drink. For a time troubles are forgotten. But depression soon follows. Thus the danger begins. "At the last it biteth like a serpent and stingeth like an adder."

The Spectator is generally regarded as amongst the fairest, most broad-minded, and best-informed of weekly journals. Its opinions are well-considered and much respected. Because of the position the paper occupies, I think the following paragraph, which appeared in the issue of April 9th last, is worthy of further consideration. Commenting on a letter to *The Times* newspaper, in which Dr. Ernest Barker wrote: "There is more good fun in honest beer than in half the cars I see whirling about," the writer, who signs his article "Janus," says:

"It may be so, and it may be the beer that makes the cars whirl; no car has ever performed that gyration before my unclouded vision. And the cars I know are no doubt the other half, for I unquestionably get more fun out of such as I have driven than I should from all the beer ever brewed. That, in a word, is my reply to Dr. Barker's deplorable suggestion that only those should be licensed to possess cars who can give a good reason for owning them. To say that because a man has to make a case before he is licensed to run an ale-house, a man should have to make a case before he is licensed to run a motor car is to confuse the issue—unless it is the license and not the consumer who gets the fun from beer. Let me invoke another pair of Cambridge poets:

> Malt does more than Milton can
> To justify God's ways to man;

but

> Malt does less than Morris can
> To liven up the heart of man."

Recently a barrel of whisky was accidentally broken at a railway station in the North of Ireland. Some workmen who happened to be at the place at the time gathered up from puddles the liquor in their cans and drank it. One death occurred as a result, and doubtless others had narrow escapes. This is an illustration of what might be expected if the restrictions on the manufacture and sale of alcohol were removed.

J. J. M.

HARVEST THANKSGIVINGS.

Last year we published a list of forthcoming Harvest Services in September and October, which was of great convenience to our readers. Will Ministers and Secretaries kindly oblige this year again to send in Name of Church, Date, Time, Preachers? This will save applying separately to each congregation. [Ed.]

The full moon of July was the anniversary of the commencement of the ministry of Buddha, when he preached his first sermon. "Cease to do evil, learn to do well."—Buddha; also, Isa. I. 16. Did Buddha take the text from Isaiah, or Isaiah take it from Buddha?

"Ferocious animals are less hostile to men than Christians to each other."

Ammianus, the historian.
(From Rom Landan).

DEATH.

GRAHAM—July 10th, William Killips, at his residence 134 High Street, Holywood.

CORRESPONDENCE.

BASIS OF CHURCH MEMBERSHIP.

SIR,—Recent events have turned attention to the bearing of Presbyterianism on our denominational life, and a certain amount of confusion of thought has been disclosed as to the functions of Session and Committee. But, the fundamental basis of the whole system has been overlooked and not even referred to. It goes deeper than Codes and historical continuity. The basis of our Church membership, notwithstanding the labels, is not Presbyterian at all; in fact it has even been challenged as *Church* membership; because it is only on a subscription basis, and that is also the case with the congregations in England under the General Assembly. Using for the moment, the term Unitarian, which cannot always be avoided, it is only there among the Churches of the world, you find the payment basis accepted as the essential. "The Church's one foundation is"—what? The Stipend! Our own Codes even, provide that after a certain period of non-payment, membership lapses.

In some of the orthodox Presbyterian Churches, the rule is that if a member does not attend Communion at least once a year, he ceases to be a member. The Session is built up on a Communicant basis. Candidates for Communion after having been examined or interviewed by the minister, are named to the Session for acceptance, and it is the Session that elects a candidate after due enquiry. The payment of dues follows in sequence as a natural obligation.

No criticism is here advanced against our own system, nor any suggestion made as to alteration; for undoubtedly doctrinal matters were involved, which have brought about present conditions. All that is now given, is a simple statement of fact, to make the situation clearer.

In an orthodox Presbyterian Church, eldership is the second degree of the ministry, parallel to that of deacon in Episcopacy. A Presbyterian minister will tell you, that the elders of his church, like himself, are ordained to the office and that he is the "teaching elder" and the old "Directory" laid down: "He that doth preach shall preside." Thus in Orthodox Presbyterianism, a Session would never lapse, and the function of minister as Moderator of the Sesoion, is as inherent in the system as is his preaching. Vulgar abuse of ministers as top-dogs is altogether beside the question. Ordination, in the words of St. Peter, conveys the divine commission to "Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." If we have gained in liberty, in many ways we have also paid the price by losing sight of the principle that the Church is the Mystical Body of Christ, and admission to that, is not obtained in the same way, as to a Cinema.

STIPEND-PAYER.

DEAR SIR,—On the 10th June, 1642, the first Presbytery in Ireland was formed at Carrickfergus.

Our churches have quite as much interest in that event as those composing the General Assembly, indeed in some cases more so, for Antrim, Holywood, Killinchy, Newry and 1st Belfast can claim to have had share in its formation by the action of their first ministers.

Rev. John Baird, 1st Belfast, preached the sermon, taking as his text from 51st Psalm "Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem." The Rev. Thomas Peebles was appointed Clerk of Presbytery, a chaplain in the Earl of Eglinton Regt., was installed in Holywood, 1645.

To mark the Tercentenary of this event, our congregations should take some action! What more fitting, than to raise a sum of money to augment the Sustentation Fund? The sum of £3,000 (note the coincidence in figures) would enable the Committee to distribute to each minister £50 per annum. With five years to work, this amount is not impossible.

Yours very truly,
H. J. F. ORR,
Convener Sustentation Fund.

Ravara Centenary was celebrated on July 26th, 1937. Preacher: Rev. W. H. T. Tilson.

The President of General Assembly, London, Dr. Bishop Harman, visited Belfast, in connection with the British Medical Association, and preached to large and influential congregations, at First Church, Rosemary Street, on Sunday, July 18th.

BROTHER BROCK.

(By the Rev. F. H. Aldhouse, M.A.).

Brother Fulgentius was young, and his sense of vocation was none too strong. He had entered the Carmelite Order because he was a chief's son and could not do menial work in the outer world. His father was poor and proud, and had other sons, and in spite of his name in religion, Fulgentius was a somewhat dull lad. At least, he was not good at books, but he knew every bird's call, every wild flower, and could quickly "pet" most wild things. Even a badger, young like himself, had become his fellow and disciple. He called that badger Brother Brock. "Brother Brock," called Fulgentius, and a grey sturdy beast ran wagging its whole body to be caressed. "I am afraid, brother, we'll have to keep a sharp lookout," Fulgentius said, "the Prior is wandering about somewhere, and he doesn't love me. But you love me, Brother Brock, don't you?" Brother Brock showed by his grin, his wagging form and his ecstatic licking of his patron's hand that it was so. "Come, do your stuff," Fulgentius said. And Brother Brock went through a remarkable performance. He caught Fulgentius' sandals which were thrown to him, and retrieved them to their owner. He begged for a bone taken from the Infirmary ashpit. He held a stick between his paws. "Now you're the prior," Fulgentius said. "But he isn't as handsome as you, Brother Brock, the old nagger!" "Ah!" said a cold voice close by, "and is that the way you speak of your superiors behind their backs? and observe our holy rule? making friends with brute beasts. We have enough of you, Mister Pierce O'Regan. You are no longer Brother Fulgentius. Such a name for the likes of ye! As dull as ditch water ye are. Pack out of this will ye?" "Och, Father, sure ye will let me stop till morning. And the whole country full of rogues and raparees (bandits) and me only seventeen! Sure they'll destroy and skewer me! "Well, till to-morrow, but not one hour more," said the Prior. "So good-night and sweet dreams, ye disgrace and scandal to Mount Carmel." The Prior strode off, hands in sleeves, well pleased to have an excuse to be rid of the quondam Fulgentius whom he had never liked.

"I m no good, he's right" said Pierce O'Regan to brother Brock who, having run into his hole while the Prior was there, had now re-emerged. "But one thing I did do and that was teach ye tricks. I'll wish our Lady of Mount Carmel good-bye and that's all I have the chance for to do. And ye are going to help me brother Brock for she's a real Mother. She'll know I want to amuse her, and she'll be pleased. It's not often Our Lady can have seen a performing badger!"

That night, after Compline, the Prior, lantern in hand, was going round the Monastery. He noticed a light in the chapel. "What's that, a thief?" he thought and pushed back the curtain which hung before the door. And that is what he saw—Pierce O'Regan and brother Brock were before the altar of Our Lady of Mount Carmel. "Now Mother," Pierce said, "the performing badger, Brother Brock, will do a dance for ye. We're proud to think ye liked his impersonation of the Prior and applauded it too so heartily. Brother Brock, do your stuff, and remember ye are before a queen." The Prior watched spell-bound the queer shuffling movements of the badger which were accompanied by Pierce on the bagpipes, the furry brother shuffled about at his strange little rigadoon and the gentle sound of applauding hands came from the shrine of Our Lady of Mount Carmel. For she is a mother and rejoices when her children try to please her, however grotesque their efforts may be.

Next day the Prior said to Brother Fulgentius "Ye can stop if ye like and that—that interesting animal ye have trained so wonderfully is free of the monastery in future." "But why, Father " "Well you pleased our Lady, both of ye, last night. I've been Prior twenty years and she never applauded me." "Ah! see that now," Brother Fulgentius said, "but she's a Mother ye know, Father Prior, maybe because I and brother Brock are young she was encouraging us. Sure we did our best

to please her, and that's all she asks."

Editor's Note.—The author writes: "Brother Brock is the Irish version of the Juggler of Notre Dame, perhaps the original of several stories in Europe."

—o—

MATER AMABALIS.

She is a Mother. And her starry throne
Oft times she leaves among her sons to be
Sharing our joys, she knows life's misery
She feels our harmless pleasures as her own.
A gentle lad, a harmless furry thing
She saw and loved and gave encouragement
With their poor efforts she was as content
As with the praises choirs of angels sing.
She is a mother. Tho' enthroned above,
Simplicities of children please her best;
Drying their tears and setting hearts at rest,
The gift she asks and gives to them is love. F.H.A.

"O Thou Father-Mother God,' — Theodore Parker.

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